THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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ADVERTISING

IF a minister advertises the title of a sermon, he has to do some thinking about it. Catchy titles do not come easily. He has received no training for this. Theological colleges are asked to do much, but not to prepare ministers in striking sermon titles. If a minister concentrates on a title to catch the public eye, is he so very pleased with what he is doing? Is that quite his work? What is the relation, for instance, between the advertising title and the inner substance of his sermon? If he has one eye on the public, is he quite sure that he is giving the sermon and, above all, the service, the integrity they demand?

The minister always has a painful choice before him. "He who lives", said Samuel Johnson, "by pleasing the public must learn how to please." He was speaking of actors. There is a perilous temptation for a minister to learn how to please—in an unpleasant sense. And a deeper temptation for a congregation to expect it of him.

How Odd

So, religion, according to our contributor "Commentator", is to enter into advertising. The expected result of the Catholic advertising in the newspapers has been reached; all the religious bodies, or all those able to afford it, are going to start it. There is going to be a tremendous competition among Christians for souls! In order to bring one soul to Mass, or Holy Communion, or to the Mercy Seat, he is going to be advertised for in the newspapers. Now, according to the teaching of the various denominations, it is a serious matter to bring a soul to Mass, Holy Communion, or the Mercy Seat. It is plainly stated or assumed that God is at that point. Most certainly at the Mass he is literally there—such is the Catholic claim. "How odd of God" that he should choose through appointed persons to advertise in the newspapers for a soul to come and meet him.

How more terribly odd it is that those who claim in particular to speak in his name should tot up the number of souls they have captured, as contrasted with other denominations. How unspeakably odd that Christian denominations should go in for what has been called "competitive statistics".

Commercial Religion

This, of course, has nothing whatever to do with religion. It is the modern failure of nerve and insight in religion. It is treating religion like packets of soap powder to be sold by high-powered salesmanship. The various denominations are turning themselves into competing businesses. Advertising, in the sense in which the denominations are now using it is, after all, advertising. That is to say some "expert" has to sit down and think out the best method of pushing his particular "article". And he will bear in mind the method of his competitor, and will if he can, go one better. Selling indulgences, or, as it has been said in other words, selling passports to heaven, seems to be less vulgar than this.

One of the most scathing comments on this kind of commercial religion was made by a great Catholic, the late Baron von Hugel. It is indirect, made a long time ago, but it can still stand.

"One of my most vivid recollections," writes the late Alfred Zimmern in *Spiritual Values and World Affairs*, ". . . is a conversation to which I listened some twenty-five years ago between Baron von Hügel and the exponent—a very enlightened, public-spirited, and, I suppose, devout exponent—of a scheme for the Christianization of a factory of which he was the proprietor—and on the proceeds of which he and his family were leading an estimable bourgeois existence. He enlarged upon the ventilation, the central heating, the welfare system, the part-time education, the dental clinic, the dining-room, the swimming-pool, the playing fields—and all the time the old Baron was getting more and more impatient. Finally, he broke in fiercely: 'You haven't begun to understand what Christianity is: Christianity is not refreshment-bars and swimming-pools—it is a soul in the presence of God'."

Competitive advertising between religious denominations, "competitive statistics" as to the number of adherents gained, is hardly "the soul in the presence of God".

Boom and Decline

Indeed, the boom, rise, fall and decline of the number of religious adherents, particularly in various countries, makes an odd business altogether. In the U.S.A. and Canada religion apparently is booming—if that is the word. In this country and in France, it is in decline. It is strange that religion in terms of figures should go up and down, and at various times, in different nationalities. Why should this be confined to national boundaries? Is it simply habit, convention, a rise or fall of national spirit, or some real movement of the spiritual life?

An interesting comment on the situation in the U.S.A. comes from an influential American Protestant journal, the "Outlook". It is published for thirty Protestant denominations. The March issue states:

"In an era of the greatest church membership in history, swelling collection-plates and a church-building boom in the millions of dollars, the average U.S. clergyman is being grossly underpaid . . . he is being paid a salary roughly equivalent to that earned by artists (poor artists !), barbers, sailors and longshoremen."

The April *Christian Register*, our own U.S.A. Unitarian monthly, in its April issue, is considerably more sensitive about the theme, but says much the same thing. "In a disturbing number of cases . . . a competent minister finds himself literally driven out of the ministry."

Boom and decline at least in one matter finds a common denominator.

The essential problem is to find religion in all this commercialisation and language of the market-place. Why has the language to be used? What indeed is happening to the very nature of religion? This is considerably more important than whether to advertise or not to advertise.

THE MODERN REVOLT AGAINST "UNDILUTED RESPECTABILITY"

By G. D. Sempill

"DOES anyone in his senses really wish for an undiluted respectability throughout eternity ?" So asked the late Dr. W. Macneile Dixon in *The Human Situation* (p. 187).

The implication is, of course, that no one in his senses does wish for any such thing. But it is for just that that many staunch churchfolk suppose they are expected to hope. That is what they believe is meant by the kingdom of heaven. It is, moreover, what many outside the Church understand to be the Church's teaching. Because they are too honest to subscribe to any such nonsense, they prefer to remain outside.

But did Jesus Christ, reputed associate of wine-bibbers and sinners, lead the life he did in order to persuade men to submit, in a future existence, to a tyranny of "undiluted respectability throughout eternity"? Human nature being what it is, nothing could be better calculated to induce the wayward to have their fling in this life while they may—a fact which Jesus was too sound a psychologist not to perceive, and one which is amply demonstrated to-day by divinity students, frequently the wildest of all students. For long enough the fear of hell curbed the wayward, but the fear of hell is no longer what it used to be.

Boredom is one thing people cannot stand. It is an attribute of hell rather than of heaven. Modern people especially are in any case more interested in this life than in the next. If there is to be in the next life only greater boredom than there is in this, it is little wonder that, like Lin Yutang, our moderns would rather be "just dead" when they die.

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It is impossible to believe that Jesus ever was himself a bore. He cannot have believed boredom to be desirable either in heaven or on earth. He looked upon the sovereignty of God as a desirable, stimulating, creative kind of thing, as something to be established, not merely in a future existence, but in this. For him it was not something static, with boundaries on land and sea and in the air, but a thing of fermentation like a piece of leaven in a lump of dough; a thing of growth like a grain of mustard seed; a thing over which one rejoiced when found as over a pearl of great price; something within one which should come to fruition not in a future life of "undiluted respectability" but here in this life, where it has to struggle to survive.

The rule of God, for Jesus, is not reserved for the old, whose capacity for sin has weakened, or for the jaded and disillusioned, whose chief preoccupation is to read the "Deaths" column in their daily paper. It is for those who, like children, are venturesome, eager to learn, full of the will to live.

It was to the present that Jesus looked for the rule of God to hold sway. Why otherwise should he have insisted upon the need of indiscriminating children with the idea of God's sovereignty? Because they were going to heaven, where there would be plenty of governesses to see that they washed behind their ears and otherwise behaved themselves respectably? It is unlikely. More likely it is that he opened his arms to the children because they would grow up, because it would be they who would be able to influence the course of events, not just by passing resolutions in political assemblies for other people to implement, but by living abundantly in this exciting life on this interesting earth, where victory depends upon courage as well as upon meditation, upon adventurous action more than upon endless talk.

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Life here on earth is certainly not undilutedly respectable. In pre-Reformation days it was so decidedly the reverse that Calvin was justified in doing his utmost to curb the excesses in which a corrupt priesthood permitted, for a price, the whole population to indulge. Indulge was the word. But Calvinism in its turn was carried to excess. Revolt was inevitable. It continues. Witty, cultured, trenchant and of penetrating insight, Macneile Dixon in *The Human Situation* made himself a convincing spokesman of twentieth-century educated lay-opinion. His is not yet a spent force.

It is not heaven but earth that needs the rule of God. It is not the ultra-respectable, the pacifists, the conscientious objectors but the very venturesome, even disreputable children of to-day who can get it established, as much as it will be established, to-morrow.

God's rule has always held sway over mankind, but mankind has never allowed it to be complete. How dull life would be if ever it were complete! Perhaps God should have made Himself a dictator. Some of our divines still try to make Him one. Manifestly He decided otherwise. He continues to send His rain upon the just and the unjust alike—and continues to annoy the ultra-respectable by so doing. In this world which God is still creating it is not the most douce and respectable folk who are doing most to extend the sway of God's rule. Many people have called Sir Winston Churchill many things during his many years; but it would scarcely be the *mot juste* to call him respectable. But he did get things done.

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Let churchfolk continue to pray that God's kingdom may come, not forgetting that Jesus would have it come *on earth*. But let them not pray mechanically as for the impossible. Provided they are not too grimly respectable, they may be enabled to help the "lovable scamps" of whom Macneile Dixon speaks to obtain the right answer to their prayer.

LIBERALITY OF LIBERALISM?

By John Rowland

THE title of a new book by Dr. Alec R. Vidler—*Essays in Liberality* (S.C.M. Press; 15s.) raises an interesting point, which Unitarians and Free Christians generally might do well to consider. We all know that the influence of some fashionable continental theologians—notably Karl Barth and Emil Brunner—has tended, in our day, to dissuade thoughtful people from holding to the long liberal tradition in religion in the twentieth century. Dr. Vidler suggests that the word "liberalism" is not as attractive in our day as it was in the past, perhaps because of the decline of Liberal Parties in the political field, and goes on to use the word "liberality" in its place as an example of what he feels to be a valuable trend. It is, incidentally, interesting that James Martineau is several times quoted as a Victorian example of this "liberality", though the word "Unitarian" appears nowhere in the book or in its index.

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Dr. Vidler deals with many aspects of religion, and quotes Erich Meissner as saying that "religions can go on existing after they have ceased to function". Yet the liberal temper in religion is, in Dr. Vidler's view, something of the greatest possible value. Liberality, he considers, is anti-fanaticism; and he points out that many of the great religious reformers, while standing out against the tyranny of Rome, were equally fanatics in their own way. "In the economy of the Church," he says, "there is need for both types—the unreasonably confident and the astringently sceptical; both have their indispensible contribution to make to the mission and message of a church". And certainly Dr. Vidler himself, a liberal Anglican, is an admirable example of the liberality which he advocates.

Many liberals, in this non-party sense, have in the past been supporters of the psychological theories of Freud, though some of the psychologists in the Unitarian fold, like Dr. R. W. Wilde, have pointed out flaws in Freud's attitude. But the first really comprehensive analysis from the Christian side of Freud's religious ideas is Dr. H. L. Philp's *Freud and Religious Belief* (Rockcliff; 18s.), which is quite first-rate in its way. It provides a brief outline of Freud's life and career, describes the way in which the great pioneer tried to apply his theories in the religious field, and goes on to show that it is not possible to hold whole-heartedly that these applications are completely satisfactory. The book is fairly easily followed, and it should be made compulsory reading for all those ministers who feel that Freud has said the last word on the psychology of religious belief.

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Less easy to read, but equally stimulating, is *Mystery and Philosophy*, by Mr. Michael B. Foster, who is Lecturer in Philosophy in the University of Oxford (S.C.M. Press; 12s. 6d.). It is less easy to read because it is very closely argued, and because it tends to take for granted a knowledge of the trends of abstract philosophy in our day. Yet it goes to show that even the philosophical writers who would regard themselves as having thought their way through (or out of) religious beliefs have really in the heart of their systems of thought a faith, which may superficially seem non-religious or anti-religious, but which, nevertheless, needs to be considered in a religious background.

Some of the discussions at this year's General Assembly meetings at Birmingham showed that Unitarians were thinking seriously of the basis of their faith. There were the usual requests for a re-statement of belief; it is as yet too early to say if there will in the next year or two be an attempt to produce a new document comparable in scope and importance to *A Free Religious Faith*. But, whether this effort be made or not, there can be little doubt that there is need for serious thinking; and maybe Dr. Vidler's kind of "liberality" rather than Victorian liberalism is the background in which our thinking should be done. Writers like the three whose books have been all too briefly surveyed here will, at any rate, have to be taken into consideration when any new statement of faith is issued. None of them are Unitarians; all of them are, it would seem from inside evidence, more or less orthodox. But something is stirring in the orthodox camp; and those who are sometimes thought of as heretics have to take this into account.

COMMENT

Church and Advertising

WE have all been impressed by the extensive advertising programme that is being carried through by the Roman Catholic Church, which has, so it is said, produced heavy dividends. Now, apparently, the Church of England has decided to set up an inquiry centre where St. Dunstan's-in-the-East once stood, to be managed by the late Head of Religious Broadcasting on the Light Programme, who, among other qualifications, possesses the same conviction as the Archbishop of Canterbury, that the Roman Catholic Church is openly waging war on the Church of England. A well-known firm is to be the official advertising agents to combat the Roman Catholic Campaign provided, of course, that adequate funds can be raised for the purpose. The Free Churches, not to be left out of the picture, contemplate a similar campaign under the leadership of Lord Mackintosh, but a campaign co-ordinated with that of the Church of England.

It is a pity, however, that this publicity drive is not so much aimed at getting converts for religion as such, but must be looked at by all as a campaign to boost Protestantism, one form of the Christian faith, as against Roman Catholicism, another form of the Christian faith. Recently I heard a discussion among some Unitarian ministers on the possibility of an advertising campaign for Unitarianism on a more limited scale. The meeting, judging by the results obtained by the modest outlay of the Postal Mission, was of the opinion that money spent on such a camaign would not be thrown away—but, of course, the difficulty is to get the requisite funds.

Church Advertising in America

Advertising by churches is no new thing in the United States, although there the aim is usually to advertise individual congregations. The way that the advertising agents, however, talk about their job is apt to take one's breath away, although there may be a large element of truth in what they say.

At an advertising convention held some years ago, the subject of church advertising was discussed. The president of one advertising agency said that if he were consulted in his professional capacity by a group of churchmen, he would first of all ensure that their church was a worthwhile, going concern.

He would say to them: "It may be that you have the reputation of having stale goods; maybe you are foolishly stressing the sidelines. It may be the first assistant sales manager, the pastor, is out of harmony with the Sales Manager, the Holy Spirit, and therefore all the salesmen, the members are demoralized, and don't know what they are selling; or have quit their jobs and are just hanging round, blaming the preacher and their fellow members for the fact that the church does not 'go'". But once he was assured that the church had something to sell, his agency would throw all its efforts into the campaign, but "I would no more expect to put out an announcement of any kind that had not been submitted individually to the Sales Manager in prayer, than I would expect to preach a sermon or lead a prayer meeting without so doing". That seems right enough, and perhaps it is an indication of the way our thought and action is hide-bound, that we have a minor shudder when the relation of advertising to church progress is so spoken of.

Religion and Politics

In this country we are fortunate that religious bodies as such do not nowadays as a rule enter politics on their own account or form alliances with political parties in order to increase the influence of their sect. In Turkey there is a violent conflict in progress about an Imam who urged his congregation to join the Democratic Party, and declared that those who neglected to do so should be considered as infidels. As religious propaganda in political matters is prohibited by law, the Imam was sentenced to imprisonment, but so far, in view of the fierce passions aroused, the sentence has not been insisted on. It all seems strange to us, but even in the Western world it is practically only in Anglo-Saxon communities that political parties are not officially aligned with religious bodies, and even there the political independence of religious bodies is of recent date. I have just been re-reading Macaulay's *History of England* and have been amazed at the animosity shown to one another by members of opposing sects—Anglican, Roman Catholic and Puritan—of the same Christian faith and owing allegiance, as they would put it, to "the one Lord and Master". The whole story gives too much point to Bishop Gore's dictum to the effect that ecclesiastical history is not a salve for tender consciences. By the by, religion is coming into politics in a very queer way in Nigeria, where women have petitioned to the Queen to prevent the waters of a river which, apparently, they regard as sacred, from being used to augment the water supply of the community. It is fortunate that such matters are now largely in the hands of the more intelligent natives themselves.

The Secret of Western Marriages

A missionary in China was once asked to tea by the eight wives of a mandarin. The Chinese ladies investigated her clothes, her teeth and so on, but as it was early in this century, they were astonished most of all at her feet. "Why," exclaimed one of them, "you can walk and run as well as a man". "Of course," said the missionary. "Can you ride and swim?" "Yes, I can." "Well, you must be just as strong as a man." "I am." And then one of them asked: "And you wouldn't allow yourself to be beaten by a man, would you—not even by your husband?" "Certainly not," said the missionary. And then the eight wives of the mandarin looked and nodded at one another, while the oldest quietly said: "Now I understand why these foreign devils never have more than one wife. It's sheer funk!"

Commentator.

CZECH UNITARIANS COMMEMORATE THEIR FOUNDER

By John McLachlan

(Dr. John McLachlan has just returned from a visit to Czechoslovakia. He went there as an official guest to attend the Quincentenary Celebrations of the Moravian Church. He met many Unitarians whilst he was there. He has visited Czechoslovakia on a number of other occasions.)

SOME sixty miles from Prague, in South-West Bohemia, near the German frontier, lies the tiny village of Radomysl where in a two-roomed peasant's cottage Dr. Norbert Fabian Capek, founder of Czech Unitarianism, was born.

On Sunday, June 2, Unitarians from Prague, Brno, Pilsen, Kladno and elsewhere made pilgrimage to Radomysl to take part in a simple ceremony of commemoration. A plaque was to be unveiled on the wall of the 400-year-old birthplace. I was fortunate enough to be in Prague at the time and to be able to accompany my dear friend, Dr. Karel Haspl, son-in-law and successor of Capek, to the ceremony. This was timed for 2 p.m. By then, over 150 members of the Unitarian Churches had arrived and were standing in the dust-strewn street. A woman busily laid the dust with a watering-can, whilst those of us who could, sheltered from the hot sun in the shadow of a friendly tree.

After an opening hymn, several speakers paid tribute to the leader who had returned from America with the Unitarian gospel and preached it so vigorously and devotedly to his fellow-countrymen. A poem, specially written for the occasion, was eloquently recited. Dr. Haspl's speech was read by a ministerial colleague, since he himself was suffering from an illness which affected his voice and made long speeches impossible. I was privileged and glad to pay tribute to a man whom I first met nearly twenty-five years ago, a man of outstanding personality and gifts as preacher and poet, writer, psychologist, and religious teacher. I brought greetings from the United Kingdom, greetings that meant more than simply a polite gesture and represented in that gathering the other world from which, at the moment, so many of our Czech friends are sundered. It was a memorable and moving experience.

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The village of Radomysl slumbered heavily under the fierce afternoon sun, but the people stood unflagging for over an hour, many of them old folk who had travelled far that day. One party, including several over seventy years of age, had set off as early as 4 a.m. that morning and, as I afterwards learned, did not arrive back home until 3 a.m. the following morning, finishing up by walking for a solid hour at the end of their journey. I mention this because it is typical of Czech religious feeling and loyalty. No one who knows the churches of Bohemia and Moravia can help being deeply impressed by the genuinely deep religious spirit of the people. It shines out of their eyes. Their horny hands, worn with hard toil, convey it in their greetings. And, most of all, it can be heard as they raise their voices to sing, in unison, their glorious hymns.

It is no accident that Bohemia was the "nest" of the Reformation or gave to the world men like Jan Hus, Peter Chelcice and Jan Amos Comenius. The Czech spirit is fundamentally religious.

As I entered the low-vaulted room of the old cottage where Norbert Capek was born on June 3, 1870, I was reminded of two other early homes of great sons of Scotland and Ireland: of the humble ploughman's cot in Alloway, Ayrshire, where Burns was born, and of the cramped ingle-nook in Pogue's Entry, Antrim, which the Ulster preacher, Alexander Irvine, later immortalized in "My Lady of the Chimney Corner". I could touch the ceiling of Capek's birth-room and cover its length in under four paces.

The plain marble plaque, unveiled by Dr. Haspl, reads: "In this house was born Dr. Norbert F. Capek, author, journalist and founder of the Religious Society of the Czechoslovak Unitarians.

June 30, 1870 — October 30, 1942"

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This was the man who, as a child, served as an acolyte in the little church of Radomysl, left there at the age of twelve for Vienna and Brno and the wider world of thought and experience, and later, thought and fought his way from Catholicism, through secular employments and the Baptist Church, to a congenial faith amongst the Unitarians of America. This was the man who eventually fulfilled himself in a vigorous mission to his own people in his own land, found hearts responsive to his message, and died, at last, in the hands of the Nazis, a victim of the foulness and inhumanity of Dachau concentration camp.

Dr. Capek's memory is honoured in Britain and America. He received an honorary doctorate from Meadville in 1934 and paid several visits to both countries between the two Great Wars.

It is typical of the spirit of his nation, as well as of the man, that even in the darkness of Dachua he could write several hymns and poems. And it is no less characteristic of the faith in which he lived and died that Czech Unitarianism continues to flourish. There are now two churches in Prague, meeting more than once a week, one in Pilsen, one in Brno, and one in Besednice, as well as four preaching-stations elsewhere in Bohemia. Congregations range from 45 to 300, and the total membership is 7,000.

Dr. Capek's abiding memorial is this living Church.

FROM MY JOURNAL

By "Simplicius"

THIS problem of farmed-out children continually worries me. Now that Dr. Mary T.'s baby daughter is fifteen months she wants to get back to her psychiatrist clinic. She told me to-day that Mrs. F., a member of our sewing circle, will take care of little Jane and that she has every confidence in her. I asked what about Mrs. F.'s two children and she said they would go to the Day Nursery by the station. As I ate my solitary tea I wondered who staffs the nursery and thought of the nurse's children parked with their grannie. I lastly imagined all this army of displaced children turning up at Dr. Mary T.'s clinic for treatment as maladjusted. It could happen!

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Mrs. E. was painting the dining-room when I called to-night. Her husband was doing the picture rail. Terrence, I learned, was at his books because he isn't the least bit practical. I said if he were my sixteen-year old son I would have taught him, blisters and all, long ago. If his hands don't turn easily to the basic crafts of life then he must use his brains to make them. A professor who can't make his brain turn his hand to keep himself in life isn't much good to his family. Carpentry or gardening may not come easily to Terrence but as good a brain as his can make it come well enough to do what circumstances will require. It is a bad thing to let him get away with the idea that he cannot labour with his hands. In "Round about India", which I have just been reading, John Seymour has much to say of the difficulties created because better-educated Indians feel defiled by manual labour. I wouldn't deny Terrence his study, but I like to think of him growing up into the stature of a full-grown man.

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I think I was always allergic to committees. There is much to be said, however, for being chairman, for at least I can keep discussion to the point. Business is business, but oh! these reminiscences! I kept so strictly to the agenda to-night that old Y. didn't have a chance to tell us about his twenty years as secretary of Greytown Chapel. When I came to "any other business" he had his chance. Then M. joined in swapping ministers they'd known. If I hadn't pulled out my watch they'd have been at it still. One day I shall have my fun. Since I have the only typewriter and it falls to me to copy out the agendas, I shall mis-type the last item as A.O.R. When Y. says, as undoubtedly he will, "Typewriter gone wrong Mr. S.?" I shall explain that the letters stand for "any other reminiscences".

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Mr. F. let me in when I called to-night because his wife was upstairs hearing her children say their prayers. It has never been a practice in our household, perhaps because I am no formalist and because we wanted our children's religion to be free and unselfconscious. Looking back on the last few years I realize how rich a sense of family worship comes to us each mealtime which we begin with the silent grace beloved of the Quakers.

IT OCCURRED TO ME

By Muriel Hilton

THIS is the time of the year when those who have gardens of whatever size listen with pleasure to the sound of long-wanted rain and make frequent expeditions to see how the seeds are coming up. The hoe is very much in evidence, and plants are helped considerably if the soil is loosened round the roots.

It occurred to me how much we all need to loosen the soil round our roots, to let the air and the sun get to them to aid growth and so produce finer flowers. It is easy to go on and on in the same old way, allowing ourselves to harden in our moulds, accepting a routine which has no elasticity in it, quailing at something new which might so readily disrupt it. We start liking the old just because it is old, and we are accustomed to it. Our roots are well laid which is all to the good, but we all need to loosen the soil round them to let in new elements.

Though we Unitarians talk of our freedom, it is surprising how conservative we can become, permitting our churches to wear the same old look even to the point of dilapidation, accepting the same orders of service just because they have always been.

Just as personally it is good to loosen the soil and let in some light and air by some adventuring, so in churches it is good to experiment, to try new ways, providing of course that the roots are deep down and nourished by those elements which time cannot destroy

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When the "Radio Times" came the other morning, having a few minutes to spare I took a pencil and marked those items which looked of particular interest. At the end I collected up the items and found taking the three radio programmes that there were six good full-length plays for the coming week, four concerts which I would like to hear as well as innumerable single performances, ten talks of interest besides the usual programmes which command attention. All this in one week if one had time to listen! I thought back on previous broadcast plays to which I had listened and was appalled at how few I could remember in any detail. That is what is happening to-day. We have too many impressions; we take in too much altogether and inevitably there are few highlights, and little of significance remains. And this is not only true of our mechanized entertainments; we crowd our days with too many activities leaving no time to reflect or enough space between even our pleasures. There is a dead level of enjoyment, no joyous overtones. It is especially alarming to see children going from one treat to another so that after a time there is no such thing as a treat. There is an art in living as well as in the modern idea of arranging just a few flowers to give them full significance. Reflecting on this aspect of modern life I was reminded of a passage by Anne Morrow Lindbergh which was sent by a friend of *The Inquirer* in his beautiful hand-script.

"It is only framed in space that beauty blooms. Only in space are events and objects and people unique and significant—and therefore beautiful. A note in music gains significance from the silences on either side. Even small and casual things take on significance if they are washed in space like a few autumn grasses in one corner of an Oriental painting. My life in Connecticut lacks this quality of significance and, therefore, of beauty because there is so little empty space. The space is scribbled on; the time has been filled. Too many activities and people and things. Too many worthy activities, valuable things and interesting people. It is not merely the trivial which clutters our lives but the important as well. We can have a surfeit of treasures, where one or two would be significant."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Realism

SIR,—Wallace Tavener's article is highly important. Many thanks to him for writing it for he brings into focus the deficiency in present-day Unitarianism which worries so many of the younger, especially the ex-service, men and women in our movement—the lack of any effective treatment of the tragic. The twentieth century may not have invented tragedy, but it brought it back into consciousness with a bang. For those of us who have been involved in tragedy on the grand scale, and seen ourselves necessarily responsible for it, it is impossible to get reconciled to the never-never world of Hegelian optimism that is reflected in so many Unitarian sermons and articles.

For my self I must confess that Barth and Brunner frequently make more *emotional* sense to me than our own theologians. God is other, yet not wholly other. Is not His love manifested in the act of His own mediation of Himself to men? Spinoza may be right in asserting that we cannot demand God's love as a quid pro quo for our own, but it is surely of the essence of worship that it is man who returns and not God. God's love is the primordial fact. "In this is love, not that we loved God but that he loved us." It follows, not that God should love us because we love Him, but, "We love, because he first loved us." (1 Jn. 4 RSV).

Barth and his followers require the mediation of the God-Man to effect the communication of God's grace, but they are not the only theologians influenced by the existentialist spirit. Berdyaev is a man who penetrated to the heart of the tragedy of this age, with vastly different conclusions. His concept of "Divine-humanity" comes very close to Mr. Tavener's collective incarnation. Where he differs from the humanistic view is in recognising that there can be no fulfilment of the process of progressive "adoption" of man by God except beyond time, "at the end of history". Yet metahistory requires also history. There can be no completion of things beyond time save through time. So we are *both* a fallen race (since imperfectible) and a sacred institution since destined for the time beyond time when "creation itself will be set free from its bondage to decay."

Coming to this conclusion through sharing in the tragedy of his generation, the Unitarian can still cry, though with somewhat different accents, "Abba! Father!"—Yours,

Kendal.

T. Wardle.

Lacking in Courage

SIR,—I was somewhat surprised by your statement in *The Inquirer* of June 8, that Bertrand Russell's refusal to attend a friend's funeral service could be counted a courageous act. To me, such a refusal seems to express a bigoted, narrow-minded, and dogmatic attitude, very similar to a Roman Catholic's refusal to join a Protestant in religious worship. It certainly shows a lack of humility and sympathetic understanding. I am not aware that Bertrand Russell has all the infallible and final answers to the problems of existence; even if he has, such a refusal indicates lack of magnanimity and charitableness. The language of the friend's funeral service may be mythical, human, and primitive, yet it expresses faith facing the mysteries of life and death. Is Bertrand Russell too superior, clever, and cold-hearted to respect such a faith? Some scientists and philosophers tell us that there are a number of approaches to Reality. The religious approach is one of the most vital of them. No sir, B.R.'s refusal was lacking in courage, as well as in insight, and sympathetic considerateness.

You also state that "many men are buried with a religious service to whom religion has meant nothing". Personally, I doubt if one has sufficient intimate knowledge of other men's relationship with religion to justify such a judgment. But assuming that one has the knowledge, it seems to me that by giving every person a religious burial service, however irreligious he or she appears to have been, we are expressing our faith in the encompassing Love and Wisdom of God. We show forth in our ignorant human way, that all souls live, move and have their being here and beyond the veil in God—the sacredness and value of human personality. It is not for us to curtail the everlasting mercy by our partial and superficial knowledge.—Yours,

Pengam, Monmouthshire.

John L. Williams.

Thanks

SIR,—May I, on behalf of the Unitarian and Free Christian Peace Fellowship, through the columns of *The Inquirer*, thank all the individuals and members of the various organizations who have contributed to the Lent Appeal for "The Save the Children Fund".

I am pleased to be able to announce that the 1957 effort has been better than last year by nearly £10, and I have been able to send a cheque for £256 6s. 5d. to help with the work of the Masan Sanatorium.—Yours,

Ashton-under-Lyne.

Hedley K. Stephens
(Hon. Treas., Unitarian and Free Christian Peace Fellowship).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7254. Editorial: EUS. 2512

NEWS REVIEW

Unitarians in Birthday Honours List

Prof. A. C. Hardy, of Oxford, and a member of the congregation of Manchester College Chapel, has been made a Knight Bachelor. Mr. O. L. Jacks, of the Styal and Wilmslow congregations, son of the late Dr. L. P. Jacks, has been awarded the C.B.E.

An Active Visitor

Dr. Preston Bradley, Pastor of the People's Church of Chicago, left on his annual trip to Europe on June 12. He will first visit Ireland, preaching at the First Unitarian Church at Dublin, then going to Belfast where he will preach in the First Presbyterian Church and All Souls Church; then to Newcastle-on-Tyne, England. From there he will visit Bergen, Oslo, Norway; Stockholm, Sweden; and preach in the Free Church of Copenhagen, Denmark, for Pastor Kierkegaard, in July. Dr. Bradley preached there on his visit last year.

He will then return to London, Oxford University, and preach in the Unitarian Church at Bath, England, for the Rev. Sidney Spencer, former Principal of Manchester College.

This will be Dr. Bradley's 47th visit to the other side of the Atlantic. Mrs. Bradley is accompanying him. The trip is the gift of the congregation on the occasion of his 45th anniversary as minister of the Church.

Australia: Melbourne: On Sunday, April 28, the Church was well-filled by parents and scholars to join in the re-commencement of the Melbourne Unitarian Sunday School. Begun over a century ago, the School had for many years been in abeyance owing to the increasing distances over which the population was spreading. During a number of years a Correspondence School of Religious Education has been carried on with unflagging devotion and ungrudging self-sacrifice by Miss M. B. Wolfenden, as Director, with the assistance in later years of Mrs. E. Moore and Mrs. Cunningham. Correspondence teaching will be continued for those outside the Melbourne area, but an increasing number of scholars and improved facilities for travel enabled the School to be resumed, meeting monthly. The Rev. Victor James (who had regularly held quarterly children's services) took the opening service of the School. After the class sessions, tea for parents and scholars concluded the occasion.

Renovations and improvements have been carried out to the Manse.

Preston and District Women's League: The Preston and District Women's League held their Spring Meeting at Ansdell on May 1.

Mrs. Pritchard, of Chorley, who is the President, gave the address and conducted the service in the beautiful Chapel at Ansdell.

The Address was on Beauty, Love and Truth, which was an inspiration to all of us. The whole Service was conducted with ability and reverence.

After the Service, tea was served in the schoolroom, and a very pleasant sight it was too for the tables were decorated with flowers and a very excellent tea was provided by the Ansdell Ladies of the Women's League. There was a goodly company of about 45 members from the District Branches.

Women's League: N.E. Lancs.: The Quarterly Meeting was held at Rawtenstall on May 22. The service in the afternoon was taken by Rev. Colin Clarke, minister at Rawtenstall. His address was a kindly constructive criticism of the work of the League. He said our meetings should be more than social gatherings and money-making efforts. We must not be sealed off from all other organizations. The men of the congregation should join with us, and we all should take an interest in outside happenings. Old people, the sick, the lonely, spastics, housing, moral welfare and child delinquency are a few.

The address gave much food for thought.

The evening meeting was presided over by Mrs. Barker, of Todmorden. There were 49 present. Reports were read by the secretary and treasurer and accepted.

Liverpool Domestic Mission: The Annual Meeting was held on Tuesday, May 21, and the occasion was memorable because on that very day the workmen had made their appearance to begin the extensive rebuilding and renovation. Many years of negotiation had at last produced action.

The Treasurer, Mr. A. R. Ellis, reported that the money received and promised totalled nearly £3,000. The next major effort must be to reach the amount required by the Chapel quickly.

The main resolution of "sympathy" to the Minister was moved by Mrs. E. M. Wormald, J.P., M.A., the Chairman of the Liverpool Education Committee. Mrs. Wormald recalled that some of the hopes centred on the new welfare state had not been fully realised, and she suggested ways in which groups like the Mission could play a vital part. She offered the full co-operation of the Education Committee in the work we do, particularly for children and young people.

The Rev. J. Kerr Murren outlined some of the ways in which the Mission might play an important part in the district, which was rapidly being rebuilt. A religious focal point was necessary to give purpose and motive to the work. Community centre activities were necessary if we were to meet the needs of young and old, and a lead should be given to the area to draw together all who were concerned to raise the moral and spiritual standards of such an area. The centre of the Mission might well be the "family" rather than the individual and this would lead to changes in the clubs and groups.

The new Warden is Mr. George Sutton, F.R.G.S., well-known as a rock-climber and traveller, whose account of an expedition he led to South Georgia called "Glacier Island" has just been published. It may be significant that he has turned from the challenge of snow, ice and mountains to the challenge of delinquent human nature.

J.K.M.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 23, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Mr. J. F. Teagle
[illegible], Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] GREEN ([illegible]), Unitarian Church, 11, Rev. Dudley Richards
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (June 30), Rev. Maurice Jenkins
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. H. L. Short
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Harry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Biggs
BRISTOL, Oakfield Road, 11, Rev. A. H. Biggs, 6.30, Mr. M. Pinney
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Ryde, 6.30, Rev. A. W. Vallance
CAMBRIDGE, Memorial Church, Emmanuel Road, [illegible]
CARDIFF, The West Grove Unitarian Church, 11 and 6, Rev. H. Stewart Carter
CHATHAM, The Church of the Great Companions, 11 and 6.30, Mr. Roy Jones
[illegible], [illegible], Hamond Hill, 3, Mr. Arthur Fouts
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Bertram Turner
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Rev. C. A. Piper
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Ernest Shaw
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CROYDON, Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. F. Childs (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing; STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. F. [illegible]
DITCHLING, Old Meeting House, 3.45, Mr. M. E. [illegible]
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pateman
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wigginton
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Dr. Pearson [illegible]
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. J. H. Brown
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. [illegible]
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. D. [illegible]
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. [illegible]
GLOUCESTER, Barton Street, 3, Rev. [illegible] Turner
GORTON, [illegible], 11.15, Rev. R. [illegible]
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bayes
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. Alfred Hall
HALIFAX, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Rev. J. S. Pattison
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
HINCKLEY, Great Meeting, Bond Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
LANCASTER, [illegible] Street Chapel, 11 and 6.30, Rev. Arthur [illegible]
LEEDS, [illegible] Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, [illegible] Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. [illegible]
LETCHWORTH, [illegible], Mrs J. E. [illegible], The Little House, [illegible] Road, 11, —
LEWES, Westgate Chapel, 11, Rev. W. J. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. E. [illegible], 6.30, Mr. G. [illegible]
LIVERPOOL, [illegible] Free Church, 11, Rev. H. [illegible]
LIVERPOOL, [illegible] Mission, [illegible] Street, 6.30, Rev. J. [illegible]
LIVERPOOL, [illegible] Chapel, 11 and 6.30, Rev. [illegible] B. [illegible]
LIVERPOOL, [illegible] Road, [illegible], 3, Sunday School, 6.30, Rev. N. [illegible]
LIVERPOOL, [illegible] Street, 6.30, Rev. T. J. [illegible]
LIVERPOOL, Ullet Road, 11 and 6.30, Mr. W. [illegible]
LONDON, [illegible] Street, [illegible] Road, 6, Rev. [illegible] M. [illegible]
LONDON, [illegible] Chapel, 6.30, Rev. Dudley Richards
LONDON, [illegible], [illegible] Road, 11, Rev. E. G. Lee
LONDON, [illegible] Church, [illegible] Gardens, [illegible], [illegible] Gate, 11, Rev. J. C. [illegible] (also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Rev. F. [illegible]
LONDON, Golders Green, [illegible] Lane, 11, Mr. G. J. [illegible], 6.30, Rev. R. C. [illegible]
LONDON, [illegible], New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
LONDON, [illegible], [illegible] Hill, 11, Rev. [illegible] P. [illegible]
LONDON, [illegible] Hill Unitarian Church, 11, Rev. R. C. [illegible]
LONDON, [illegible] High Road, 11 and 6.30, Mr. [illegible]
LONDON, [illegible], Upper Street, [illegible], 6.30, Rev. A. V. Fox
LONDON, [illegible], [illegible] Church, [illegible] Road, 11, Rev. A. V. Fox
LONDON, [illegible], [illegible] Street, 11, Mr. W. [illegible]
LONDON, [illegible], [illegible] Road, [illegible], 6.30, Mr. G. J. [illegible]
LONDON, [illegible] Free Church, [illegible] Road, 11, Rev. [illegible] M. [illegible]
LONDON, [illegible], [illegible] Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. C. S. Dency
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, [illegible]
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dean
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Principal F. Kenworthy
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Magnus Ratter
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warrington
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Rochdale Street Mission, 6.30, Rev. B. L. [illegible]
MANCHESTER, Strand Chapel, Whitefield (June 30) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Barrow
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 2.45 and 6.30, Rev. F. M. Ryde
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Southall
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. A. E. Davies
MIDDLETON, Old Road Chapel, 6, Supply
[illegible], 3, and Newton Abbot, 6.30, Rev. C. G. Thorn
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cyril Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 11, Miss N. Patenall
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kenney
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street, Chapel, 10.45 and 6.30, No Services
OXFORD, Manchester College Chapel, 11.30, Rev. E. Shirvell Price
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Bradley
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. E. H. Kidley
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley, Mr. J. R. Sturge
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RAMSGATE, The Meeting House, 6.30, Rev. N. C. Kaye
RAWTENSTALL, Bank Street, 10.30 and 6, Rev. F. W. Bate
READING, Church of our Father, 10.45 and 6.30, Rev. H. J. Thorn
RYDE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, [illegible], 10.30 and 6.30, Rev. W. T. Williams
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. [illegible]
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowden
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11, Rev. L. J. Hines, 6.30, Mr. E. Rowell
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. H. A. Guy
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Chaplin
SOUTHPORT, Portland Street Church, 11, Rev. T. J. Jones, 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. E. Blackburn
ST. HELENS, Cotham Street, 6.30, Mr. J. A. Hewitt
SUNDERLAND, Tyne, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
SWANSEA, Unitarian Chapel, 11, Rev. C. Stevens, 6.30, Supply
SWINDON, Unitarian Church, High Street, 6.30, Rev. B. Vivian (also 11 First Sunday in the month)
SWINTON, Pennard Free Christian Meeting House, 11, Rev. B. Vivian
SWINTON, Station Hill Road, 10.45, Students, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45, 2.15 and 6, Rev. Alec L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Graham Rogers
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WAKEFIELD, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Miss H. Dunn-Wallace
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maddox
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Bramfield Gardens, 11, Rev. Maurice Jenkins (also 6.30, first Sunday in the month)
WIGSTON, [illegible], 6, Mrs. T. Gill
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Swan
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grant Gilmour
MELBOURNE, Unitarian Church, Cathedral Place, C2; Unitarian Hall [illegible] [illegible] 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], 59 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. [illegible], Minister Telephone: [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grey Abbey, Melbourne, C1. Minister: Rev. W. [illegible]. Meetings as advertised.
SOUTHERN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Kleeman

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wilson
WELLINGTON, Services suspended.—Enquiries—Mrs. Watson, Tel. 40,450

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ridgway

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UNITARIAN COLLEGE, MANCHESTER

(Daisy Bank Road, Victoria Park)

CLOSE OF SESSION PROCEEDINGS

TUESDAY, 2nd JULY, 1957

3 p.m. In the *Lecture Room*, sermon by the out-going student, Mr. D. C. Doel.

4 p.m. In the *Library*—
Visitor's Address by Professor Dorothy Tarrant "The Uses of Criticism"
Principal's Report and Distribution of Certificates and Prizes.

5 p.m. Tea.

7 p.m. *Valedictory Service* at Platt Chapel, Rusholme, conducted by the Rev. Maurice Johnson, Minister of West Kirby Free Church.

ALL FRIENDS OF THE COLLEGE CORDIALLY INVITED

Holiday Accommodation

A FEW JULY VACANCIES at this small, friendly Private Hotel in South Coast resort noted for warm sunny days. July 6-27, mostly upper floors, 6/8½ gns., including full board, early tea, afternoon tea, etc. No gratuities. Vegetarian diet if preferred. Best position on 3-mile Promenade, opposite boating, fishing; own beach hut. Also September vacancies. Recommended by Unitarians. NORMANHURST, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Hastings 4784.

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THE NEW ESSEX HALL REBUILDING FUND

Twenty-Ninth List of Promises and Subscriptions

	£	s.	d.
Barton Street Unitarian Chapel, Gloucester	3	2	0
Mrs. A. J. Mellor, Parcyfelfed Chapel, Carmarthen	2	2	0
The Oldbury Unitarian Church, Birmingham	10	0	0
Ullet Road Women's League Liverpool	5	5	0
Unity Chapel, Wood Green, London	5	5	0
Mrs. B. M. Chapman, Bexley Heath, Kent	5	0	0
Collecting Box, Horsham Free Christian Church	1	0	0
Mrs. R. Scott, Ashton-under Lyne	5	0	0
Rev. W. P. Phillips, Porthcawl	2	2	0
G. Galfalvi, Hungary	1	0	0
High Pavement Chapel, Nottingham			
Anonymous donors	1	3	9
The Sunday School	10	0	0
James W. V. Nicholson, Gillingham, Kent		10	6
The East Cheshire Union	10	0	0
Rev. and Mrs. F. J. Hamblin, Heywood, Lancs.	1	0	0
R. S. Johnson, Leeds	1	0	0
The Church of the Messiah, Birmingham	12	5	0
Hyde Chapel, Gee Cross			
Mr. and Mrs. G. A. Barber	4	4	0
Mr. and Mrs. T. D. Middleton	3	2	6
Rev. and Mrs. J. H. Smith	2	2	0
Miss Dorothy Smith	1	1	0
Leonard Smith	1	1	0
Mr. and Mrs. C. E. Morris	1	0	0
The Chapel	5	0	0
Mrs. A. Paxton and K. B. Paxton, B.A.	2	2	0
Mr. and Mrs. Wm. Paxton	2	2	0
Mrs. N. Wilkinson	2	0	0
Misses C. and M. Stafford	2	0	0
The Women's Alliance, Church of the Messiah, Montreal	7	0	0
In Memory of the Rev. T. Bowen-Davies			
F. Paine, Eltham; Mr. and Mrs. B. Paine, Eltham; Mr. and Mrs. W. J. B. Mount, Sidcup	3	5	0
Glossop Unitarian Church			
D. Hall		10	6
Mrs. Narhurst		8	6
Mr. and Mrs. J. Crowther		10	0
T. H. Robinson	1	7	2
Mrs. E. Hilton	2	10	0
Mr. and Mrs. F. Hall		10	6
Mr. and Mrs. Kershaw, and K. & O. Kershaw		8	7
Mr. and Mrs. Patterson		6	1
Misses Stansfield		10	0
Mr. and Mrs. W. Shaw and Family		10	6
Misses Davidson	1	3	6
Rev. G. Short and Family		12	6
Mrs. Naylor		2	1
Collecting Box		1	8
Anonymous		2	0
Mr. and Mrs. S. Roe		10	6
Mr. and Mrs. T. Plant		4	0
D. Wragg	1	0	0
A Friend of the Congregation		10	0
Broadway Avenue Church, Bradford	5	0	0
Yorkshire Unitarian Union	7	8	3
Alfred J. Houghton, Altrincham, Cheshire	5	0	0
Unity Church, Islington, London	10	0	0
The Seaford Community Church, Victoria, Australia	7	0	0
The Unitarian Chapel, Lord Street, Oldham	16	12	0
L. T. Weaver, Dovercourt, Harwich Essex	1	1	0
Anonymous	10	0	0
Anonymous, Bolton district		5	0
Rev. and Mrs. G. Randall Jones, Bridport, Dorset	3	3	0
The Congregation, The Old Meeting House, Framlingham, Suffolk	2	10	0
The Congregation, Unitarian Chapel, Bedfield, Suffolk	2	10	0
	£196	2	1

Total Donations and Promises:

	£	s.	d.
Already Published	£57,704	2	6
This list	196	2	1
	£57,900	4	7

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

Birth

Heale—At Southport, on June 10, 1957, to Margaret (née Knowles) and Philip, a daughter. A sister for Michael, David and Patricia.

Frank Crome

The Lewisham Unitarian Church has suffered a profound loss by the sudden death of Frank Crome. The funeral service, conducted by the Rev. Dudley Richards, took place on Saturday, June 15, at the Church and later at the Hither Green Crematorium, and a large number of friends attended.

Mr. Crome joined the Lewisham Church on his wedding day in 1917. After the First World War he and Mrs. Crome together initiated and built up a Young People's Society, and many members (no longer young) owe them treasured memories. It was his kindliness, springing from a true love of his fellow-men, which won the confidence of shy and awkward youth. His dramatic productions remain memorable events to audiences and performers alike, for always he chose a play "with a message", and achieved success even with the most unpromising material.

Perhaps nothing conveys more clearly the stature of this Unitarian than the words of his widow: "I want the funeral service to be one of thankfulness for all the years of our family life, and for all the service he has given to others."

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